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SUBJECT: ISLAMIC TRILOGY, PART II: LEADERS AND
MOSQUES OF THE ISLAMIC RIGHT IN ALEXANDRIA

REF: (A) ALEXANDRIA 00289
(B) ALEXANDRIA 00290

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11. (CONFIDENTIAL - ENTIRE TEXT.)
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12. SUMMARY AND COMMENT: THIS TELEGRAM TRANSMITS
PART II OF OUR REPORT ON THE ISLAMIC RIGHT IN
ALEXANDRIA AND IDENTIFIES SOME OF THE PRINCIPAL
SPIRITUAL AND (POTENTIALLY) POLITICAL LEADERS IN
THIS CITY AND THE MAIN "RADICAL" MOSQUES. WHILE
THERE ARE DOUBTLESS MANY DIVISIONS BETWEEN VARIOUS
FACTIONS, THERE ARE ALSO SUGGESTIONS THAT THE
ISLAMIC RIGHT IS BETTER ORGANIZED THAN SOME
OBSERVERS SUGGEST. THIS MAY ACCOUNT, FOR EXAMPLE,
FOR THE "ISLAMIC GAMAAT'S" RECURRING SUCCESSES
IN ALEXANDRIA UNIVERSITY'S STUDENT UNION ELECTIONS.
MOREOVER, THE ORGANIZATION, DISCIPLINE, AND WELL-
FINANCED MASS PUBLIC PRAYER MEETINGS HELD AT THE
END OF RAMADAN AND THE BEGINNING OF THE 'ID AL-IDHA
SUGGEST THERE MUST BE MORE LINKAGES BETWEEN
PRINCIPAL LEADERS AND VARIOUS ORGANIZATIONS THAN
MEETS THE EYE. ANOTHER INTERESTING POINT IS THE
CONTINUED ACTIVISM IN ALEXANDRIA OF MANY OF THE
ISLAMIC STUDENT LEADERS OF THE 1970'S, EVEN THOUGH
THEY HAVE NOW LEFT SCHOOL, ENTERED THE WORK PLACE,
AND MAINTAIN A LOW PROFILE. THEY MAY NO LONGER
BE DEMONSTRATING IN THE STREETS, BUT THEIR
COMMITMENT TO AN ISLAMIC EGYPT APPEARS, IN MANY
CASES AT LEAST, UNABATED. FUTURE POST REPORTING
WILL ATTEMPT TO EXPLORE THEIR ACTIVITIES AND
THEIR IMPACT ON ALEXANDRIA'S SOCIAL AND POLITICAL
ENVIRONMENT IN GREATER DETAIL. END SUMMARY AND
COMMENT.
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THE SPIRITUAL AND (POTENTIALLY) POLITICAL LEADERS

13. WITH PERIODIC EXCEPTIONS, LEADERS OF THE
ISLAMIC RIGHT IN ALEXANDRIA NO LONGER CAPTURE
THE NATIONAL NEWSPAPER HEADLINES AS THEY DID IN
THE LATE 1970'S AND EARLY 1980'S, WHEN TWO
ALEXANDRIAN CLERICS, AHMAD AL-MAHALLAWI AND
MAHMUD EID, WERE AMONG THE BEST KNOWN OF EGYPT'S
"RADICAL" SHAYKHS. NEVERTHELESS, THE ISLAMIC
RIGHT'S SPIRITUAL AND (POTENTIALLY) POLITICAL
RANKS ARE FAR FROM EMPTY. SEVERAL INDIVIDUALS,
SOME IDENTIFIED OPENLY WITH THE MUSLIM BROTHERHOOD,
HAVE FOLLOWINGS IN ALEXANDRIA AND CAN BE CONSIDERED
THE ISLAMIC RIGHT'S LEADING SPIRITUAL AND (POTENTIALLY)
POLITICAL LEADERS. THEY ARE BUTTRESSED BY THE
LEADERS OF THE NUMEROUS "ISLAMIC GAMAAT" OR
GROUPS. THE LATTER ARE FOCUSED LARGELY, BUT
NOT EXCLUSIVELY, ON THE ALEXANDRIA UNIVERSITY
CAMPUS. INCREASINGLY, WE HAVE DETECTED "GAMAAT"
ACTIVITY AMONG YOUNG PROFESSIONALS, AND MANY OF
THE "GAMAAT" LEADERS WE HAVE BEEN ABLE TO IDENTIFY

ARE DRAWN FROM THIS LATTER CATEGORY. FINALLY, THERE ARE OTHER ISLAMIC RIGHT LEADERS WHO ARE MEMBERS OF SECULAR POLITICAL PARTIES. THESE MEN ARE NOT ALL NECESSARILY "RADICAL" IN THEIR RELIGIOUS VIEWPOINTS, AND SOME ARE CONSIDERED POLITICAL OPPORTUNISTS WHO HAVE SIMPLY "ADOPTED" THE ISLAMIC TREND IN ORDER TO FURTHER THEIR OWN POLITICAL AMBITIONS. WHETHER THEY WILL SURVIVE THE ELECTORAL LIST VETTING NOW UNDERWAY IN PREPARATION FOR THE APRIL 6 PARLIAMENTARY ELECTION REMAINS TO BE SEEN.

14. JUST AS INDIVIDUAL LEADERS ARE NO LONGER AS VISIBLE AS THEY WERE, SO TOO IS IT DIFFICULT TO PINPOINT INDIVIDUAL MOSQUES AS PARTICULAR "HOTBEDS" OF THE ISLAMIC RIGHT. IN THIS MESSAGE, WE HAVE DENOTED SEVERAL OF THE MOSQUES WITH ACTIVE IMAMS AND CONGREGATIONS, BUT NONE OF THEM APPROACHES, EITHER SYMBOLICALLY OR POLITICALLY, THE IMPORTANCE WHICH SHAYKH AL-MAHALLAWI'S "QA'ID IBRAHIM" MOSQUE HAD BEFORE 1981.

15. WHAT THIS ALL MEANS IS OPEN TO DEBATE. SOME INSIST, UNCONVINCINGLY, THAT THE ISLAMIC LEADERSHIP IN ALEXANDRIA, AS ELSEWHERE IN EGYPT, HAS NO CENTRAL ORGANIZATION. THEY DEPICT THE ISLAMIC RIGHT HERE AS BEING LITTLE MORE THAN NUMEROUS, HIGHLY INDIVIDUALISTIC, RELIGIOUS GROUPS WITH NO COMMON AGENDA AND LITTLE CONTACT AMONG ONE ANOTHER WHICH EXPLAINS WHY THEIR SUCCESS IN LOCAL ELECTIONS HAS BEEN MODEST.

16. OTHER INFORMED OBSERVERS (INCLUDING A GOOD SOURCE IN STATE SECURITY) ARE CONVINCED THAT THE LEADERS OF THE ISLAMIC RIGHT CONSCIOUSLY ADOPTED A "LOWER PROFILE" IN ORDER TO AVOID RENEWED GOE RETRIBUTION ON THE SCALE OF SADAT'S 1981 CRACKDOWN WHILE DEVELOPING ROOTS AMONG THEIR LOCAL COMMUNITIES AND FOLLOWERS. WHILE CONCEDING THAT THERE IS COMPETITION AMONG VARIOUS ELEMENTS COMPRISING THE ISLAMIC RIGHT, THEY POINT BOTH TO PRESIDENT SADAT'S 1981 ASSERTION THAT THE "ISLAMIC GAMAAT" ARE ESSENTIALLY AN MB-SPONSORED UNDERGROUND AND TO THE ISLAMIC RIGHT'S WELL-COORDINATED ORCHESTRATION OF UNIVERSITY STUDENT UNION ELECTIONS AND THE MASS PUBLIC PRAYER MEETINGS AT THE ALEXANDRIA STADIUM WHICH MOBILIZE OVER 100,000 WORSHIPPERS TWICE YEARLY.

17. WE HAVE DIVIDED THE ISLAMIC RIGHT'S SPIRITUAL LEADERSHIP IN ALEXANDRIA INTO THREE SEPARATE CATEGORIES. AS NONE OF THESE MEN CURRENTLY HOLDS AN IMPORTANT POSITION (ASIDE FROM POSSIBLE MEMBERSHIP) WITHIN A POLITICAL PARTY, THE SEMI-LEGAL MUSLIM BROTHERHOOD OR ANY OTHER RELIGIOUS GROUPING, THEIR POLITICAL INFLUENCE IS STILL MORE POTENTIAL THAN REAL. ON THE ONE HAND, THERE IS NO WAY OF KNOWING AS YET THE EXTENT TO WHICH THEY HARBOR PERSONAL POLITICAL AMBITIONS. ON THE OTHER, CIRCUMSTANCES ARE NOT PROPITIOUS FOR THEM TO ENTER THE POLITICAL ARENA EVEN IF THEY SHOULD WANT TO.

18. PRINCIPAL INFLUENCES:

(A) AHMAD AL-MAHALLAWI, IMAM OF AL-QA'ID IBRAHIM MOSQUE: SINCE HIS RELEASE FROM PRISON IN 1982, AL-MAHALLAWI HAS TAKEN A LOWER PROFILE IN ISLAMIC AFFAIRS. USUALLY HIS FRIDAY SERMONS FOCUS ON RELIGIOUS MATTERS, NOT POLITICS (ONE EXCEPTION WAS HIS ANTI-ISRAEL BLAST FOLLOWING THE SEPTEMBER 1986 ALEXANDRIA SUMMIT). AN ASCETIC TYPE WHO LIVES HUMBLY, AL-MAHALLAWI IS QUITE ALOOF AND DOES NOT IMPRESS A WESTERNER AS A PERSONALITY WITH MUCH CHARISMA. NEVERTHELESS,

HE RETAINS CONSIDERABLE STATURE IN ALEXANDRIA AND HAS A DEVOTED FOLLOWING. ACCORDING TO OPPOSITION PRESS REPORTS, IT WAS AL-MAHALLAWI'S ATTEMPT TO ADDRESS A MOSQUE IN ASYUT LAST YEAR WHICH SPARKED A SERIOUS CLASH BETWEEN ISLAMIC RADICALS AND SECURITY POLICE. IN GENERAL, AL-MAHALLAWI'S RHETORIC HAS MELLOWED IN RECENT YEARS, ALTHOUGH HE REMAINS A PASSIONATE ADVOCATE OF AN ISLAMIC STATE. SINCE THE SURPRISE ANNOUNCEMENT OF NEW PARLIAMENTARY ELECTIONS, RUMORS HAVE CIRCULATED THAT AL-MAHALLAWI WILL BE A CANDIDATE FOR ONE OF THE INDEPENDENT SEATS. IF HE RUNS (AND IF THE ELECTIONS ARE FAIR), OBSERVERS BELIEVE HE WILL BE DIFFICULT TO BEAT.

(B) MAHMOUD EID (AKA MAHMUD 'ID): ALONG WITH AL-MAHALLAWI, EID WAS VERY ACTIVE IN THE LATE 1970'S. HE HAS SPENT MOST OF THE PAST SEVERAL YEARS IN THE GULF, ALTHOUGH HE IS SAID TO RETAIN A DEVOTED FOLLOWING IN ALEXANDRIA. HE IS ALSO ALLEGED TO RETAIN SEVERAL OF THE RADICAL ISLAMIC VIEWS WHICH GOT HIM INTO TROUBLE WITH THE LATE PRESIDENT SADAT.

(C) MUHAMMAD AL-MARAGHI: A WAFDIST MEMBER OF THE PEOPLE'S ASSEMBLY, AL-MARAGHI IS KNOWN LOCALLY AS A LEADING MEMBER OF THE MUSLIM BROTHERHOOD AND SPIRITUAL LEADER TO SOME OF THE "ISLAMIC GAMAAT" (GROUPS) IN THE CITY. IN HIS LATE FORTIES OR EARLY FIFTIES, HE IS KNOWN AS A FORCEFUL SPEAKER WHO IS TOTALLY COMMITTED TO AN ISLAMIC STATE IN EGYPT. HOSTILE TO THE U.S. AND ITS POLICIES. AL-MARAGHI SEEMS TO HAVE ALMOST AS MANY DETRACTORS AS HE HAS ADMIRERS, AND HIS REELECTION TO THE PEOPLES ASSEMBLY IN THE FORTHCOMING ELECTIONS IS IN DOUBT.

(D) ADEL EID (AKA ADIL 'ID): AN ARTICULATE AND RADICAL ALEXANDRIAN LAWYER, EID IS ALLEGED TO HAVE CONSIDERABLE INFLUENCE IN RADICAL ISLAMIC CIRCLES AND, LIKE AL-MARAGHI, TO BE THE SPIRITUAL LEADER OF SOME LOCAL "ISLAMIC GAMAAT." ARDENTLY ANTI-U.S. AND ANTI-ISRAEL, HE ONCE INDICATED HE WOULD ONLY COME TO CG'S RESIDENCE IF HE COULD BE CONVINCED "NO ISRAELIS WERE PRESENT." HE WASN'T, AND HE DIDN'T COME. EID IS ALSO MENTIONED AS A POSSIBLE CANDIDATE FOR THE PEOPLES ASSEMBLY.

(E) YASSIN RUSHDI: RUSHDI WAS ALLEGEDLY A MUSLIM BROTHER AT ONE TIME. HE IS A FORMER NAVAL OFFICER WHO WAS BOOTED OUT OF THE MILITARY BY NASSER FOR HIS ISLAMIC ACTIVISM. NOT RESPECTED AS A SCHOLAR (HE HAS NO SUCH CREDENTIALS), RUSHDI IS NEVERTHELESS KNOWN AS A CHARISMATIC AND ARTICULATE LEADER WHO HAS A LARGE AND DEVOTED FOLLOWING DRAWN FROM THE MIDDLE AND UPPER MIDDLE CLASSES. HIS SERMONS AND LECTURES ARE AVAILABLE ON WIDELY-SOLD TAPES. RUSHDI'S LARGE AND TASTEFUL MOSQUE ("AL-MOWASSAT") IS JAMMED AT PRAYER TIMES AND FOR HIS EVENING LECTURES. HE IS KNOWN GENERALLY TO SHY AWAY FROM POLITICAL SUBJECTS AND EMPHASIZE PERSONAL PIETY. ABOUT FIFTY, HE WELL OFF OWING TO A CONSTRUCTION BUSINESS HE OPERATES ON THE SIDE. BECAUSE OF HIS ALLEGED MAGNETIC HOLD ON UPPER CLASS WOMEN, HE HAS BEEN TERMED BY SOME HERE AS "THE RASPUTIN OF ALEXANDRIA."

19. LEADERS OF ALEXANDRIA'S "ISLAMIC GAMAAT":

(A) AHMAD MAHMUD NAFIS HAMDI: A LEADER OF THE "ISLAMIC GAMAAT" AT ALEXANDRIA UNIVERSITY'S ENGINEERING FACULTY, HAMDI WAS ELECTED PRESIDENT

OF THE STUDENT UNION IN EARLY DECEMBER 1986.
VERY RELIGIOUS, HE IS SAID TO BE NON-CONFRONTATIONAL
AND VERY PERSONABLE.

(B) WAGIH MUHAMMAD ABU HALIMA: CURRENTLY VICE
PRESIDENT OF THE ALEXANDRIA STUDENT UNION, ABU
HALIMA IS ONE OF THE "GAMAAT" LEADERS IN THE
MEDICAL SCHOOL, THE FACULTY WHICH PERHAPS SHOWS
MORE ISLAMIC MANIFESTATIONS THAN ANY OF THE
OTHERS. HE IS SAID TO BE MORE VOCAL AND AMBITIOUS
THAN HAMDI.

(C) KHALID ABD AL-RAHMAN AL-ZAFARANI: HEAD OF
THE PHYSICIANS SYNDICATE IN ALEXANDRIA,
AL-ZAFARANI ACCORDING TO ONE SOURCE IS FRIENDLY
WITH (AND ONCE THE EMPLOYEE OF) DR. ALI MEHELBA,
CHAIRMAN OF THE ANDALUS ACID COMPANY (SEE PART III).
AL-ZAFARANI IS VERY ACTIVE IN THE "GAMAAT"
MOVEMENT. IN HIS MID-30'S, HE HAS FLIRTED WITH
VARIOUS FACTIONS OVER THE PAST DECADE, INCLUDING
"AL-TAKFIR W'AL-HIJRA" IN ITS FORMATIVE YEARS.
CURRENT ORGANIZATIONAL AFFILIATIONS ARE UNKNOWN.
AL-ZAFARANI IS SAID TO BE CHARISMATIC. HE AVOIDS
WESTERNERS AND STAYS OUT OF THE LIMELIGHT. STATE
SECURITY TELLS US HE WAS A LEADER OF THE "GAMAAT"
MOVEMENT EARLY IN THE DECADE AND WAS IMPRISONED
FOR HIS ACTIVITIES IN 1981. HE CONTINUES TO BE
UNDER SURVEILLANCE. MANY SOURCES IN ISLAMIC CIRCLES
HERE BELIEVE AL-ZAFARANI MAY BE CONSIDERING A HIGHER
PROFILE. THEY HAVE SUGGESTED TO US HE MAY BECOME
A CANDIDATE FOR THE APRIL 6 PEOPLES ASSEMBLY ELECTIONS.

(D) SAMIH SAID HASAN AL-SABA: CURRENTLY 27 YEARS
OLD AND THE FORMER HEAD OF THE "GAMAAT" IN THE
ALEXANDRIA MEDICAL FACULTY, AL-SABA WAS IMPRISONED
IN 1981 AND SUBSEQUENTLY RELEASED. HE IS
ALLEGEDLY A FOLLOWER OF AL-ZAFARANI, AND STATE
SECURITY ALLEGES SOMETIMES ENGAGES IN ANTI-REGIME
AND ANTI-AMERICAN PAMPHLETERRING (THE LAST TIME
APPARENTLY DURING THE "ACHILLE LAURO" EPISODE).

(E) SABRI NUR: IN HIS FIFTIES, NUR IS AN OLDER,
BUT CHARISMATIC AND ARTICULATE, LEADER OF ONE
OF THE ISLAMIC GROUPS IN ALEXANDRIA WHICH IS
BELIEVED TO SUPPORT SHAYKH SALAH ABU ISMAIL.
NUR VOICES AN EXTREMIST POLITICAL AGENDA AND
CLAIMS TO HAVE A LARGE AND YOUTHFUL FOLLOWING.
HE IS PERIODICALLY THE SUBJECT OF PRESS INTERVIEWS
AND COMMENTARY IN THE LIBERALS' WEEKLY NEWSPAPER,
"AL-AHRAR."

(F) AHMAD AL-SAYYID HATAYBA: TWENTY-NINE YEARS
OF AGE, HATAYBA WAS THE HEAD OF THE ISLAMIC
GROUP IN THE ALEXANDRIA FACULTY OF DENTISTRY
UNTIL HIS 1981 ARREST. HE IS CONSIDERED MORE
POLITICIZED THAN SOME OF HIS FELLOW "GAMAAT"
LEADERS AND IS SAID TO FREQUENTLY CRITICIZE GOE
POLICIES.

(G) FAHMI MUHAMMAD AMER: ANOTHER OF AL-ZAFARANI'S
ALLEGED PROTEGES, AMER IN THE PAST HAS BEEN
ACTIVE IN THE "FAJR AL-ISLAM" MOVEMENT (SEE
PART III). HE WAS A LEADER OF THE "GAMAAT"
MOVEMENT IN THE FACULTY OF ARTS DURING HIS
STUDENT YEARS.

(H) MAJDI MUHAMMAD HASAN RAJAB WARDA (AKA
MAGDI WARDA): WE HAVE NOT BEEN ABLE TO PINPOINT
THE MOSQUE WHERE WARDA IS CURRENTLY ACTIVE.
HOWEVER, WE UNDERSTAND THAT IN HIS ACTIVE YEARS
AT ALEXANDRIA'S LAW FACULTY HE WAS A VOCAL AND

HARSH CRITIC OF THE COPTS AND STILL DELIVERS ANTI-CHRISTIAN AND ANTI-JEWISH POLEMICS PERIODICALLY FROM ANY ONE OF THE DOZENS OF PRIVATE MOSQUES IN THE CITY.

110. ISLAMIC VOICES IN THE ALEX BRANCHES OF THE SECULAR PARTIES:

(A) HAMMAD AL-KHAYYAL: A NDP MEMBER OF THE PEOPLES ASSEMBLY, AL-KHAYYAL IS BEARDED AND ESPOUSES RELIGIOUS CAUSES. ALEXANDRIANS ARE SUSPICIOUS OF HIS MOTIVES. AL-KHAYYAL IS ALLEGED BY THESE SOURCES TO BE A LEFTIST WHO IS USING HIS NEW ISLAMIC GUISE TO FURTHER HIS OWN POLITICAL AIMS. SOME IN THE NDP ARE TRYING TO REMOVE HIM FROM THE PARTY LIST FOR THE FORTHCOMING ELECTIONS.

(B) AHMAD AL-SHARNOUBI (AKA AL-SHARNUBI): LIKE AL-KHAYYAL, AL-SHARNOUBI IS BEARDED AND STRONGLY SUPPORTS ISLAMIC ISSUES (E.G., HE FAVORS PROHIBITION AND ADOPTION OF THE "SHARIA"). HE IS ALSO CONSIDERED BY SOME HERE AS A CLOSET LEFTIST. HE IS AN NDP MEMBER OF THE PEOPLES ASSEMBLY. SOME LOCAL PARTY OFFICIALS WOULD LIKE TO SEE HIM REMOVED FROM THE FORTHCOMING PARTY LIST.

(C) MUSTAFA EL GUEINDY (AKA MUSTAFA AL-GUINDI): CHAIRMAN OF THE RELIGIOUS COMMITTEE OF THE PEOPLES ASSEMBLY, AL-GUINDI IS ALSO A SECONDARY SCHOOL ARABIC TEACHER AND THE IMAM OF KABARI MOSQUE IN WEST ALEXANDRIA. HE IS VERY RELIGIOUS BUT REGARDED AS A MODERATE.

(D) DR. AHMAD SAYYID DARWISH: ACTIVE AS WELL IN THE LOCAL BRANCH OF THE LIBERALS ("AL-AHRAR") PARTY. DARWISH IS THE HEAD OF THE PARTY'S YOUTH ORGANIZATION IN ALBANJNDRIA. O NIS BEING PROMOTED AS A CANDIDATE FOR THE NEW PEOPLES ASSEMBLY ELECTIONS. HE IS IN HIS LATE FIFTIES OR EARLY SIXTIES AND IS SUSPICIOUS OF WESTERNERS.

RADICAL MOSQUES

111. IN THE DAYS WHEN THE POLITICAL ACTIVITIES OF THE ISLAMIC RIGHT HAD A HIGH PROFILE IN ALEXANDRIA, TWO MOSQUES WERE THE PRINCIPAL FOCAL POINTS FOR ALMOST WEEKLY DEMONSTRATIONS: MAHALLAWI'S "AL-QA'ID IBRAHIM" MOSQUE AND "AL-SALLAM" MOSQUE IN THE BULKLI DISTRICT WHERE SHAYKH MAHMUD EID HELD FORTH. INFLUENCE IS NOW MORE DISPERSED, IN PART AS A CONSEQUENCE OF THE GOE'S EFFORTS TO BRING MORE OF EGYPT'S ESTIMATED 40,000 PRIVATE OR "UNOFFICIAL" MOSQUES UNDER THE CONTROL OF THE MINISTRY OF AWQAF. THIS EFFORT HAS ONLY PARTIALLY SUCCEEDED IN ALEXANDRIA WHERE PRIVATELY BUILT AND FUNDED MOSQUES CONTINUE TO PROLIFERATE. MEMBERS OF THE "GAMAAT" FREQUENTLY COMPRISE THE BULK OF THE CONGREGATIONS AT THESE MOSQUES, WHERE VERY CONSERVATIVE (BUT NOT NECESSARILY POLITICAL) MESSAGES ARE PREACHED EACH FRIDAY AND DURING VARIOUS WEEKLY STUDY SESSIONS AND PRAYER MEETINGS.

112. FOLLOWING IS AN ANNOTATED LISTING OF SOME OF THE MORE PROMINENT MOSQUES IN ALEXANDRIA WHERE THE MORE ACTIVE PROPONENTS OF THE ISLAMIC RIGHT GATHER:

(A) "AL-QA'ID IBRAHIM" MOSQUE: AL-MAHALLAWI

HAS BEEN ALLOWED TO RETURN TO THIS MOSQUE, AND PERIODICALLY HE WILL ATTRACT LOCAL ATTENTION WITH PROVOCATIVE REMARKS IN HIS FRIDAY SERMONS. AT PRESENT, IT IS NOT THE CENTER FOR ISLAMIC ACTIVISM THAT IT WAS IN 1980.

(B) "AL-SALAM MOSQUE": WITH MUHAMMAD EID OUT OF THE COUNTRY, THIS MOSQUE IS NO LONGER AS IMPORTANT A GATHERING POINT FOR THE ISLAMIC RIGHT AS IT ONCE WAS. HOWEVER, IT IS STILL FREQUENTED BY WORSHIPPERS IN VERY CONSERVATIVE ISLAMIC ATTIRE.

(C) "ASR AL-ISLAM" MOSQUE: LOCATED ON A MAIN STREET IN THE SIDI GABR DISTRICT, THIS MOSQUE ATTRACTS FULLY VEILED WOMEN AND BEARDED MEN. IT HAS NO SPECIFIC IMAM, BUT MUHAMMAD MARAGHI IS SAID TO FREQUENT IT, AND UMAR AL-TALMASANI, THE LATE MB LEADER, PREACHED THERE IN 1986. ONE SERMON RECENTLY OVERHEARD BY A CONGEN EMPLOYEE ATTACKED THE WEALTHY HARSHLY FOR NOT HELPING THE POOR. ANTI-CHRISTIAN AND ANTI-JEWISH SERMONS ARE REGULARLY PREACHED, AS WELL. DURING THE SEPTEMBER 1986 ALEXANDRIA SUMMIT, THEN-PRIME MINISTER PERES WAS SCORNE IN VERY INSULTING TERMS. A MEDICAL CLINIC OF THE SAME NAME, FOR WOMEN ONLY, IS ASSOCIATED WITH THIS MOSQUE AND IS USUALLY CROWDED. TREATMENT IS SAID TO BE GOOD, AND PRICES ARE AFFORDABLE BY MIDDLE CLASS EGYPTIANS.

(D) "FAJR AL-ISLAM" MOSQUE: THIS MOSQUE IS ALLEGEDLY RUN BY A GROUP CALLING THEMSELVES, "SUPPORTERS OF KHOMEINI"--A STRANGE APPELATION AS MOST DEVOUT SUNNIS DO NOT CONSIDER SHIA TO BE MUSLIMS. SERMONS ARE SAID TO BE FREQUENTLY ANTI-CHRISTIAN, ALLEGING FOR EXAMPLE, THAT CHRISTIANS ARE ATHEISTS WHO WILL SURELY GO TO HELL.

(E) "FATIH AL-ISLAM" MOSQUE: LOCATED IN THE EXCLUSIVE RUSHDI DISTRICT WHERE MANY DIPLOMATS AND WESTERNERS LIVE, THIS MOSQUE WAS BUILT IN WHAT WAS INTENDED TO BE A GARAGE. MOST OF THE CONGREGANTS ARE YOUNG, BEARDED, AND WEAR WHITE GALIBIYAS. FROM WHAT WE CAN TELL, SERMONS TEND TO BE APOLITICAL, FOCUSING ON INTERPRETATIONS OF KORANIC PASSAGES. THICK GLOVES AND OTHER EXTREMIST ACCOUTREMENTS FOR WOMEN ARE SOLD OUTSIDE THE MOSQUE ON FRIDAYS.

(F) "AL-MOAWASSAT" MOSQUE: THIS IS THE MOSQUE OF YASSIN RUSHDI, THE SO-CALLED "RASPUTIN" OF THE ISLAMIC MOVEMENT IN ALEXANDRIA. RUSHDI IS NOT CONSIDERED A POLITICAL RADICAL, BUT HIS MOSQUE IS INCLUDED IN THIS LIST BECAUSE OF THE NUMBER OF ADHERENTS WHO GATHER HERE EACH WEEK TO LISTEN TO HIS SERMONS AND TEACHINGS.

HAMBLEY